THE ANGELS-GOOD AND BAD

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THE ANGELS—GOOD AND BAD

BY THE SAME AUTHOR

OUR PALACE WONDERFUL

THE PALACE BEAUTIFUL

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THE ANGELS— GOOD AND BAD

BY THE
REV. FREDERICK A. HOUCK
Author of
"Our Palace Wonderful," "The Life of St. Gerlach," "The Palace Beautiful," etc., etc.

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✠*Joannes J. Glennon,*
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Sti. Ludovici

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PREFACE

The light of reason, no less than that of Faith, reveals the actuality of a spirit-world. And the desire to become better acquainted with the pure intelligences that inhabit it, is natural to all men. Interest in the spirits,—good and bad,—is found wherever there are human beings. It is hoped that this booklet may prove helpful especially to those who lack the necessary leisure to satisfy their in-

terest in this subject by reading erudite and exhaustive volumes. The purpose of the author is to impart a little practical knowledge of the influence exerted on man by the angels both good and bad. Knowledge of this kind makes us grateful and devoted towards those blessed spirits to whom we are indebted for countless favors. On the other hand, to be forewarned against the wicked spirits who plot man's temporal and eternal ruin, is to be forearmed.

Throughout this little treatise the reader will find numerous quo-

tations from the Summa Theologica of St. Thomas, who so well merits the encomium universally bestowed upon him—The Angelic Doctor.

THE GUARDIAN ANGEL

Thou hast been ever at my side,
My Maker to thy trust
Consigned my soul, what time he framed
The infant child of dust.

Thou wast my sponsor at the font;
And thou each budding year
Didst whisper elements of truth
Into my childish ear.

And thou wilt hang about my bed,
When life is ebbing low,
Of doubt, impatience, and of gloom,
The jealous, sleepless foe.

And mine, O brother of my soul,
When my release shall come,
Thy gentle arms shall lift me then,
Thy wings shall waft me home.

—Cardinal Newman.

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The Angels—Good and Bad

PART I

THE GOOD ANGELS

THE many kinds of visible creatures in this world are distinguished by an almost infinite variety. What a diversity, for example, of lifeless substances from the grain of sand to the various metals and minerals that form the crust of the earth. They

range from those of little or no value to the precious gems and sparkling diamonds that only the wealthy can buy.

We find likewise a well-nigh endless variety among the creatures endowed with plant life. Who could name all the forms of life that grow out of the soil from the tiny mosses to the huge trees that sometimes attain a height of 500 feet? Not a country or a zone of the globe is without its own peculiar kinds of flora.

Sentient creatures, too, are so varied and manifold in their spe-

cies and peculiarities that no naturalist will ever be able to classify them all. But even a tyro in natural history can easily recognize man as the noblest of all the living, sentient beings here on earth. Man alone has an immortal soul. He alone is endowed with intellect and free-will. Hence it is that man is the divinely appointed king of the visible universe.

The gradation among the creatures of God would be incomplete, however, were there no beings superior to man. There is an im-

mense gap between us and God. And it is unreasonable to imagine that the almighty and all-wise Creator would leave this gap unoccupied by any living being besides Himself. All that we see in this world prompts us to admit the existence of creatures more perfect than ourselves. That there actually exists an invisible world of angelic spirits, is beyond cavil. "Since to understand is not the act of a body, nor of any corporeal energy, it follows that to have a body united to it is not of the nature of an intellectual substance,

as such: but it is accidental to some intellectual substance on account of something else; just as it belongs to the human soul to be united to a body, because it is imperfect and exists potentially in the class of intellectual substances, not having the fullness of knowledge in its own nature, but acquiring it from sensible things through the bodily senses. Now, whenever we find something imperfect in any genus, we must presuppose something perfect in that genus. Therefore, there are some perfectly intellectual substances in the intel-

lectual nature, which do not need to acquire knowledge from sensible things. Consequently, not all intellectual substances are united to bodies; some are quite separated from bodies, and these we call angels." . . . "Intelligence cannot be the action of a body, nor of any corporeal faculty; for every body is limited to here and now. Hence, the perfection of the universe requires the existence of an incorporeal creature." (St. Thomas, *Summa Theologica*, P. I, qq. 50, 51, a. 1.) The harmony and perfection of the universe

therefore postulate the existence of incorporeal intellectual creatures, commonly called angels.

It is evident, too, that the angels must have been created by Almighty God. "God alone is His own existence; while in everything else the essence differs from the existence. From this it is clear that God alone exists in His own Essence; while all other things have their existence by participation. Now whatever exists by participation is caused by what exists essentially; as everything ignited is caused by fire; conse-

quently, the angels were of necessity made by God." (*Summa Theologica*, P. I, qu. 61, a. 1.)

The Sacred Scroll, moreover, clearly teaches the existence of an invisible, angelic world. That which our unaided reason postulates has been revealed by Almighty God. We read, that "in Him [God] were all things created in heaven and on earth, visible and invisible, whether thrones or dominations." (Col. I, 16.) And again, "Where wast thou when I laid the foundations of the earth? . . . When the

morning stars praised me together and all the sons (angels) of God made a joyful melody." (Job, 38, 4.) At the dawn of creation, therefore, the angels were present, and gave glory to God. "In the beginning God created heaven and earth"—first heaven, and then the earth.

Since the angels were created for beatitude, their natural gifts and powers were supernaturalized by divine grace at the very beginning. "To see God in His Essence, wherein the ultimate beatitude of the rational creature con-

sists, is beyond the nature of every created intellect. Consequently, no rational creature can have the motion of the will directed toward such beatitude, except it be moved thereto by a supernatural agent. This is what we call the help of grace. Therefore it must be said that an angel could not of his own will be turned to such beatitude except by the help of grace."—"As, then, in Augustine's opinion it is contended that the seedlike forms of all natural effects were implanted in the creature when corporeally created, so, straight-

way from the beginning the angels were created in grace." (*Summa Theologica*, P. I, qu. 62, a. 2 and 3.)

According to their proper knowledge and excellence, the angels of God are divided into nine choirs and three hierarchies. "We say," writes Saint Jerome, who is one of the more erudite interpreters of the Holy Scripture, "that there are nine choirs of angels because we know by the witness of the Holy Scripture, that there are Angels, Archangels, Virtues, Powers, Principalities, Dom-

inations, Thrones, Cherubim, and Seraphim. 'That there are angels and archangels nearly every page of the Holy Scripture bears witness. The books of the prophets, as is well known, often speak of the Cherubim and the Seraphim; Paul the Apostle also enumerates the names of four choirs in his epistle to the Ephesians, 'Above every Principality, and Power, and Virtue, and Domination.' Again, writing to the Colossians he says: 'Whether Thrones, or Powers, or Principalities, or Dominations.' If, then, to those four which he

mentions in the Epistle to the Ephesians, are added the Thrones, we have five choirs; if to these are joined the Angels and the Archangels, the Cherubim and the Seraphim, without doubt there are found to exist nine choirs of angels. We must know that the word angel designates their office, not their nature; for those holy spirits of the heavenly fatherland are indeed always spirits, but they can by no means always be called angels, for they are angels only when something is announced through their ministry. Hence it is said

through the Psalmist, 'Who makes His spirits angels,' as though he plainly said, 'Who makes those whom He always has as spirits, also, when He wishes, angels.' Those who announce things of lesser importance are called angels; those who declare things of great import, archangels. This is why to the Blessed Virgin, not an angel, but Gabriel, the archangel, is sent. It was proper that the highest angel should go on that mission which announced the most important of all events. These archangels are known by words which

indicate how great are their powers. Michael means Who is like God; Gabriel signifies the Strength of God; and Raphael denotes the Healing of God." (Thirty-fourth Homily on the Gospels.) The angels of God, then, are distinguished by their endowments and offices in the nine glorious choirs that form the court of the Most High. Now, the beauty and glory of those who belong to the lowest rank of angels far exceeds the powers of human comprehension. What then must be the transcendent charm of the nobler choirs, and, finally, of the

cherubs and seraphs—those glorious spirits created to be nearest the throne of the Almighty!

Most of all do the angels excel by their profound knowledge of God. "The angel has a twofold knowledge of the Word; the one which is natural, and the other according to glory. He has a natural knowledge, whereby he knows the Word through a similitude thereof shining in his nature; and he has a knowledge of glory, whereby he knows the Word through His Essence. By both kinds of knowledge the angel

knows things in the Word; imperfectly by his natural knowledge, and perfectly by his knowledge of glory. Therefore, the first knowledge of things in the Word was present to the angel from the outset of his creation; but the second was not, but only when the angels became blessed by turning to good." (*Summa Theologica,* P. I, qu. 62, a. 1.)

And this clear, deep knowledge of God is the source of supreme bliss to the angels. The good angels never lost the grace in which they were created; hence, their

knowledge was always supernatural. "They always see the Face of the Heavenly Father." Their fidelity under probation secured for them the beatific vision; and this constitutes the state of beatitude.

"By the name beatitude is understood the ultimate perfection of rational or intellectual nature; hence it is that it is naturally desired, since everything naturally desires its ultimate perfection. Now there is a twofold ultimate perfection of rational or of intellectual nature. The first is one

which it can procure of its own natural power; and this is in a measure called beatitude or happiness. Hence Aristotle says that man's ultimate happiness consists in his most perfect contemplation, whereby in this life he can behold the best intelligible object; and that is God. Above this happiness there is still another, which we look forward to in the future, whereby we shall see God as He is. This is beyond the nature of every created intellect.—So far as regards this first beatitude, which the angel could procure by his nat-

ural power, he was created already blessed. Because the angel does not acquire such beatitude by any progressive action, as man does, but, is straightway in possession thereof, owing to his natural dignity. But the angels did not have from the beginning of their creation that ultimate beatitude which is beyond the power of nature; because such beatitude is no part of their nature, but its end; and consequently they ought not to have it immediately from the beginning." (*Summa Theologica*, P. I, qu. 62, a. 1.)

The good angels are now confirmed in grace, and therefore it is impossible for them to sin. "The reason for this is because their beatitude consists in seeing God through His Essence. God's essence is the very essence of goodness. Consequently, the angel beholding God is disposed towards God in the same way as anyone else not seeing God is to the common form of goodness. Now it is impossible for any man either to will or to do anything except to aim at what is good; or for him to wish to turn away from good pre-

cisely as such. Therefore, the beatified angel can neither will nor act except as aiming towards God. Now whoever wills or acts in this manner cannot sin. Consequently the beatified angel cannot sin." (*Summa Theologica,* P. I, qu. 62, a. 8.)

This inability to commit sin however, does not derogate anything from the angelic liberty of will, for, "free-will in its choice of means to an end is disposed just as the intellect is to conclusions. Now it is evident that it belongs to the power of the intellect to be

able to proceed to different conclusions according to given principles; but for it to proceed to some conclusion by passing out of the order of the principles, comes of its own defect. Hence it belongs to the perfection of its liberty for the free-will to be able to choose between opposite things, keeping the order of the end in view; but it comes of the defect of liberty for it to choose anything by turning away from the order of the end; and that is to sin. Hence there is greater liberty of will in the angels, who cannot sin, than there is in

ourselves who can sin." (*Summa Theologica*, P. I, q. 62, a. 8.)

Of all the diverse creatures in the universe, the angels are the most perfect image and likeness of God. They are the first and most excellent creation, and they are not only superior to man in their endowments, but they likewise outnumber the human race. It behooves a sovereign to have numerous ministers and servants. The greater a king, the larger will be the number of friends attached to his court. The greatest possible temporal power and dignity, how-

ever, are insignificant compared with the infinite majesty of the King of Kings. We get a faint idea of the Divine Majesty from the glory of the celestial court. It is commonly believed that the number of angels exceeds the total number of all men, living, dead, and still unborn. Referring to the angelic hosts whom he saw in ecstacy, the prophet Daniel exclaimed: "Thousands ministered unto Him, and ten thousand times a hundred thousand stood before Him." (Dan. 7, 10.) What incomprehensible splendor when

we remember that the radiant glory of an ordinary angel eclipses that of the sun!

God employs the celestial princes in the government of the world. Their very name signifies this, for angel means one who is sent. "Are they not all ministering spirits," asks St. Paul, "sent to minister for them who shall receive the inheritance of salvation?" (Heb. 1, 14.) The angels, then, are engaged chiefly in spiritual administrations to mankind: and the fulfillment of their offices forms a part of the bliss they enjoy.

THE MINISTRY OF THE ANGELS

And is there care in heaven!
And is there love
In heavenly spirits to these creatures base,
That may compassion of their evils move?
There is: else much more wretched were the case
Of men than beasts. But oh! th' exceeding grace
Of highest God, Who loves His creatures so,
And all His works with mercy doth embrace,

That blessed angels He sends to and fro,
To serve to wicked man, to serve His wicked foe!

How oft do they their silver bowers leave
To come to succor us, that succor want!
How oft do they with golden pinions cleave
The flitting skies, like flying pursuivant,
Against foul fiends to aid us militant!

They for us fight, they watch
and duly ward,
And their bright squadrons round
about us plant:
And all for love, and nothing
for reward.
Oh, why should heavenly God to
man have such regard?
—Edmund Spenser.

The angels were destined from the beginning to have an important part in the economy of man's salvation. Fitted out with superior gifts and qualities, they are

well able to be of assistance to man in the working out of his eternal destiny. All the angels possess extraordinary knowledge and power. Even the ordinary angels possess great knowledge of human affairs and things physical. The angelic spirits understand events in their natural causes and substances. Knowing the nature of a thing, they likewise understand all that is proper to its nature. They possess a clear insight into things singular as well as into universals. "Some have denied to the angels all knowledge of singu-

lars. In the first place this derogates from the Catholic faith, which asserts that these lower things are administered by angels, according to the text: 'They are all ministering spirits.' (Heb. I. 14.) Now, if they had no knowledge of singulars, they could exercise no provision over what is going on in this world; since acts belong to individuals; and this is against the text: 'Say not before the angel: there is no providence.' (Eccles. 5.)" (*Summa Theologica,* P. I, qu. 57, a. 2.)

The angels are God's servants

and ministers in the rulings of His all-pervading Providence. We pray that God's will be done on earth as it is done by the angels in Heaven. Being pure spirits, they are devoid of inordinate passion. Consequently, their knowledge is always correct, and their message to man always true. They cannot but conform their will to the Divine Will. "In them there are no passions of concupiscence, nor of fear and daring, to be regulated by temperance and fortitude. But temperance is predicated of them according as in moderation they

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display their will in conformity with the Divine Will. Fortitude is likewise attributed to them, in so far as they firmly carry out the Divine Will. All of this is done by their will, and not by the irascible or concupiscible appetite." (*Summa Theologica*, P. I, q. 59, a. 4.) The angelic spirits, therefore, use their sublime gifts of nature and grace for God's glory and the good of His rational creatures.

That the many passages of Holy Writ which refer to spirits or angels who are concerned about mankind, are not to be understood

figuratively, is clearly taught by the Council of Trent:

"To angels is committed by the Providence of God the office to guard the human race, and be ready at hand with every man to protect him from any serious harm. For as parents, if their children have occasion to travel a dangerous way, infested by robbers, appoint persons to guard and assist them in case of attack, so has our Heavenly Father placed over each one of us, in this our journey towards our heavenly country, angels, protected by whose

aid and diligence we might escape the snares secretly prepared by our enemies, repel their horrible attacks on us, and proceed directly on our journey, secured by their guidance against the devious wandering into which our treacherous foe might withdraw us from the way that leads to Heaven. The advantage derived from this special care and Providence of God over men,—the functions and administration of which are intrusted to angels whose nature occupies an intermediate place between God and man,—is evident from the

examples which the Sacred Scriptures supply in abundance, and which testify that, by the Divine goodness, it has come to pass that angels have frequently wrought wondrous things in the sight of man: by which we are admonished that innumerable like important services are rendered us invisibly by angels, the guardians of our safety and salvation. The angel Raphael, who was appointed by God the champion and guide of Tobias, conducted him and brought him back safe; assisted to save him from being devoured by an enormous fish,

and pointed out to him the singular virtue of its liver, gall and heart, expelled the demon, and by fettering and binding up his power, preserved Tobias from harm; taught the young man the true and legitimate use of marriage; and restored to the elder Tobias the use of his sight."—Catechism of the Council of Trent.

The proper office of the holy angels in our regard is to assist us to avoid evil and to do good. In this capacity they come to the aid of nations as well as of individuals. Guardian spirits are assigned na-

tions, countries, and assemblies of men. It is commonly believed that the pillar of cloud by day and the column of fire by night, was a host of guardian spirits sent to lead God's chosen people through the desert to the Promised Land. "The angel of the Lord shall encamp round about them that fear Him, and shall deliver them." (Ps. 33, 8.)

At times they inflict just punishment upon the vicious; again, they bestow a merited reward upon the virtuous. The good angels were the triumphant defenders and vin-

dicators of God's honor during their common probation in heaven. "There was a great battle in Heaven: Michael and the angels fought with the dragon; and the dragon fought, and his angels: —and they prevailed not, neither was their place found any more in Heaven.—And that great dragon was cast out, that old serpent, who is called the devil and satan, who seduceth the whole world: and he was cast unto the earth, and his angels were thrown down with him." (Apoc. 12, 7–9.)

Also here on earth God has often

used His holy angels to punish the wicked. "It came to pass that night that an Angel of the Lord came, and slew in the camp of the Assyrians a hundred and eighty-five thousand." (IV Kgs. 19, 35.)

Angels as such are not restricted to space; hence, they can go from one place to another without going through the intervening space that separates them. "It is evident that to be in a place appertains quite differently to a body, to an angel, and to God. For a body is in a place in a circum-

scribed fashion, since it is measured by the place. An angel, however, is not there in a circumscribed fashion, since he is not measured by the place, but definitively, because he is in one place in such a manner that he is not in another. But God is neither circumscriptively nor definitively there, because He is everywhere." (*Summa Theologica*, P. I, qu. 52, a. 2.)

The direction and celerity of an angel's movements, therefore, depend on the determination of his will. He can be in one place one

instant, and by a mere act of his will in another place without any time intervening. An angel, moreover, is able to use his extraordinary power and influence in more than one place at the same time. "The actual passing from one extreme to the other, without going through the intervening space, is quite in keeping with an angel's nature; but not with that of a body, because a body is measured by and contained under a place; hence it is bound to follow the laws of place in its motion. But an angel's substance is not subject to place as

contained thereby, but is above it as containing it; hence, it is under his control to apply himself to a place just as he wills, either through or without the intervening place." (*Summa Theologica*, P. I, qu. 53, a. 2.)

To assist us is for the angels a work of love. Since they love God, they also love man,—God's image and likeness; and because they love us truly, they are ever ready to assist us in bringing out and perfecting the pristine image and likeness in which we are created. Not only did Abraham,

Jacob, Tobias, Lot, Moses, and many other holy men and women of the Old Testament, enjoy the perpetual guidance and powerful protection of their guardian angels; we too, of the New Covenant, have each a protecting spirit. "He hath given His angels charge over thee, to keep thee in all thy ways.—In their hands they shall bear thee up, lest thou dash thy foot against a stone." (Ps. 90, 11–12.) And again, "Behold, I will send my angel, who shall go before thee and keep thee in thy journey, and bring thee into the

place that I have prepared. Take notice of him, and hear his voice, and do not think him one to be contemned; for he will not forgive when thou hast sinned, and my name is in him. But if thou wilt hear his voice, and do all that I speak, I will be an enemy to thy enemies, and will afflict them that afflict thee. And my angel shall go before thee." (Exod. 23, 20–23.)

What dignity is thus conferred upon each one of us: "His angels"—God's bosom friends—are "charged" to promote our personal

welfare. God sends an angel to each one of us insignificant creatures, to be our guide and servant! "He shall go before *thee* and bring *thee* into the place that I have prepared before the foundations of the world were laid."

Our guardian angels behold in us, therefore, a sacred charge which the Heavenly Father, whom they always see, has confided to them. The more we stand in need of their assistance, the readier they are to give it. They are to us valiant protectors and defenders against the powers of evil. They

well know that we are destined to gain possession of the thrones once occupied by the rebellious angels, whom they have cast out of Heaven. They realize too, that we have an insidious and relentless enemy in Satan; hence, they are always ready to protect us against the wiles and snares of "the devil, who goeth about the world like a roaring lion seeking whom he may devour." The Church prays in the Mass of St. Michael, the Archangel: "O God, who, by a wonderful order, hast regulated the employments of

angels and men: grant that those who are always ministering before thee in heaven, may defend our lives here on earth." (Collect of the Mass.)

The angels, moreover, intercede for us with God. It would seem that they are especially active to effect the conversion of the wayward: "There shall be joy before the angels of God upon one sinner that doth penance, more than upon ninety-nine just that need not penance." (St. Luke, 15, 7.)

Those blessed denizens of

heaven pray *with* us as well as *for* us. The beloved Disciple describes in the Apocalypse the angels approaching the throne of the Most High and offering the prayers of the just: "Another angel came, and stood before the altar, having a golden censer; and there was given to him much incense, that he should offer of the prayers of all saints upon the golden altar, which is before the Throne of God. —And the smoke of the incense of the prayers of the saints ascended up before God from the hand of the angel." (Apoc. 8,

2–4.) And again we read, that the "angel said to Tobias: when thou didst pray with tears, I offered thy prayer to the Lord." (Tob. 12, 12.) Hence, we can hope that the angels of God present our prayers and intercede with us as well as for us. Our endeavor must then be to make our prayers such that the guardian angel will not be ashamed to offer them as incense before God's throne.

That particular spirit who has been appointed our angel guardian

is our nearest, and ought to be our dearest friend. It is the doctrine of our holy religion that each individual human soul is placed under the tutelage of an angel. This angel guardian ever exhorts us to avoid evil and do good. We are, therefore, to "take notice of him and hear his voice." (Exod. 23, 21.)

Hand in hand with angels,
Through the world we go;
Brighter eyes are on us
Than we blind ones know.

Tenderer voices cheer us
  Than we deaf will own;
Never, walking heavenward,
  Can we walk alone.

Hand in hand with angels,
  In the busy street,
By the winter hearth-fires,—
  Everywhere,—we meet,
Though unfledged and songless,
  Birds of paradise;
Heaven looks at us daily
  Out of human eyes.

Hand in hand with angels,
  Walking every day:

How the chain may lengthen,
None of us can say.

But we know it reaches
From earth's lowliest one,
To the shining seraph
Throned beyond the sun.

ANONYMOUS.

True, so long as we are in the flesh, it will be difficult for us always to "take notice of our guardian angel and hear his voice," for he is a pure spirit. Were our angel guardian visible to us, there would be no difficulty in showing him the devotion, reverence, and

childlike confidence which are his due.

The angels of God could of course make themselves visible to us as they have done to countless others. Under the New Dispensation as well as during the time before Christ, on innumerable occasions messengers from heaven appeared in bodily form to man:

"Divine Scripture from time to time introduces angels so apparent as to be seen commonly by all; just as the angels who appeared to Abraham, were seen by him and by his whole family, by Lot, and

by citizens of Sodom; in like manner the angel who appeared to Tobias was seen by all present." —"The body assumed is not united to the angel as to a form, nor merely as to its mover, but as to its mover represented by the assumed movable body. For as in the Sacred Scripture the properties of intelligible things are set forth by the likenesses of things sensible, so in the same way by Divine power sensible bodies are so fashioned by angels as fittingly to represent the intelligible properties of an angel. And this is what we

mean by an angel assuming a body."—"Although air as long as it is in a state of rarefaction has neither shape, nor color, yet when condensed it can both be shaped and colored as appears in the clouds, even so the angels assume bodies of air, condensing it by Divine power in so far as it is needful for forming the assumed body." (*Summa Theologica,* P. I, qu. 51, a. 2.)

But the man of faith does not expect a miracle, or an apparition. He believes and trusts

in God's word, which teaches the consoling truth that we each have a guardian angel, and this angel will be loved and revered. The Christian is penetrated with sentiments of gratitude, too, toward that friend of God who has been deputed to lead him through life to the "place that has been prepared" for him in heaven.

One of the offices of these blessed spirits is to comfort and console the sad and sorrowful. When the need is greatest, our guardian spirit will be found to be

nearest. He is ever ready to lend that assistance which ordinarily can be given by no one else.

On the journey through life to our true home, our guardian angel protects and defends us. "The holy Angel of the Lord be with you in your journey" is the blessing of Tobias on his son, "and bring you through safe." (Tob. 10, 11.) Our guardian angel received us at birth, watches over us during life, and will accompany us to the throne of God at death. And how lovingly this uninterrupted tutelage is assured and be-

stowed: "He hath given His angels charge over thee, to keep thee in all thy ways. In their hands they shall bear thee up, lest thou dash thy foot against a stone." (Ps. 90, 11 and 12.) They defend us against our secret as well as against our open enemies. "See that you despise not one of these little ones: for I say to you, that their angels in Heaven always see the Face of My Father Who is in Heaven." (St. Matt. 18, 10.)

When the end draws nigh, this faithful life-long companion of ours will lead us before the

judgment-seat of God. Then too, he will be a friend to us to the best of his power. "It came to pass that the beggar died, and was carried by the angels unto Abraham's bosom." (St. Luke, 16, 22.)

SONG TO THE GUARDIAN ANGEL

Angel, Angel of the Lord!
Bearing thy celestial sword,
Signed with the Mystic Flower,
Where the trees of Eden tower,
Cast thy care around my heart,
Let me not by sin depart
From the manna-raining ways—

From the lily-scattered ways,
From the Gate of Triple Suns,
Where the Sacred River runs,
Sweet with sanctifying grace—
Keep thy Lord-anointed face,
With its beauty-dwelling eyes,
Near me when temptations rise;
When that Satan's velvet hand,
With its grip of blood and sand,
Comes to draw my spirit down,
Let me see thy warrior's frown,
See thy robe of white and gold,
Feel thy flaming wings unfold,
As thou comest to my side,
Driving back Hell's thunder-tide,
Beating down the hosts of gloom,

Keeping me from death and doom,
Swinging wide thy mighty sword,
In the service of the Lord.
In the ranks of Christ the King,
While the bells of victory ring,
While High Heaven love unbars
At the Gate of Triple Stars,
While Te Deums sweep the skies,
As a scatheless eagle flies
Far above the clouds of storm,
Angel, thou wilt wrap me warm,
Warm against sin's freezing
breath,
Warm against the night of death,
Thou wilt light my chartless way,

Turning darkness into day,
With thy fire-streaming sword:
Angel, Angel of the Lord!

—J. Corson Miller.

PART II

THE BAD ANGELS

Truths and facts pertaining to wicked or malevolent spirits are being insidiously explained away or falsely interpreted by a modern so-called science. It cannot be denied that there is to-day a widespread disbelief in the existence of wicked spirits and their interference in human affairs. Pantheists, materialists, and rational-

ists simply rule Satan out of court by denying his existence.

On the other hand, there are many who go to the opposite extreme. They not only believe in wicked spirits, but they invoke and adore them. By some, this is done without a full knowledge, of course, but they virtually give Lucifer and his angels the worship due to God alone.

Both tendencies of the modern irreligious mind are encouraged by the wicked spirits themselves, whose wiles and snares we must learn in order the better to protect

ourselves against them. That there are bad angels or demons who plot our temporal and eternal ruin is a fact that the majority of men have always accepted. Belief in the existence of malevolent spirits is perhaps no less widespread than belief in a Supreme Being.

ORIGIN OF THE WICKED SPIRITS

We read that "God found wickedness in His angels." (Job, 4, 18.) This accounts for the or-

igin of malevolent spirits. In order that the angels might be able in some way to merit their celestial happiness, they were put on probation. All the angels at their very creation, were united to God by sanctifying grace; but they were not as yet confirmed in this blessed union. The beatific vision—that greatest of all divine favors—was to be freely chosen, and in some way merited by them. By the proper use of their free-will, the angelic spirits were to establish a kind of right and claim to their happiness of Heaven. It is un-

certain in what this probation of the angels consisted. Some theologians are of the opinion that the sacred humanity of Christ was made known to them and that the disobedient angels refused to give Him adoration.

In their pride the fallen angels wished to be independent of God. Not that we are to believe they wished to be *equal* to God. For, "It is quite evident that God surpasses the angels, not merely in accidentals, but also in nature; and one angel, another. Consequently it is impossible for one an-

gel of lower degree to desire equality with a higher; and still more to covet equality with God. . . . To desire to be like God according to likeness can happen in two ways. In one way, as to that likeness whereby everything is made to be likened unto God. And so, if anyone desires in this way to be Godlike, he commits no sin; provided that he desires such likeness in proper order, that is to say, that he may obtain it of God. But he would sin were he to desire to be like unto God even in the right way, as of his own, and not

of God's power. In another way one may desire to be like unto God in some respect which is not natural to one; as if one were to desire to create heaven and earth, which is God's attribute; in which desire there would be sin. It was in this way that the devil desired to be as God. Not that he desired to resemble God by being subject to no one else absolutely; for so he would be desiring his own not-being; since no creature can exist except by holding its existence under God. But he desired resemblance with God in this respect,

. . . by desiring, as his last end of beatitude, something which he could attain by the virtue of his own nature, turning his appetite away from supernatural beatitude, which is attained by God's grace. Or if he desired as his last end that likeness of God which is bestowed by grace, he sought to have it by the power of his own nature; and not from Divine assistance according to God's ordering. And since, what exists of itself is the cause of what exists of another, it follows from this furthermore that Satan sought to have dominion over

others; wherein he also perversely wished to be like unto God." (*Summa Theologica*, P. I, qu. 63, a. 3.)

This was sin; for sin can "Come of free-will by choosing something good in itself, but not according to proper measure or rule; so that the defect which induces sin comes only on the part of the choice which is not properly regulated, but not on the part of the thing chosen; as if one were to pray, without heeding the order established by the Church. Such a sin does not presuppose ignorance,

but merely absence of consideration of the things which ought to be considered. In this way the devil sinned, by seeking his own good, from his own free-will, insubordinately to the rule of the Divine will." (*Summa Theologica*, P. I, qu. 63, a. 1.) "It is written of the devil: 'He stood not in the truth.' (St. John VIII, 44). And as Augustine says, (*De Civ. Dei*, XI.): 'We must understand this in the sense, that he was in the truth, but did not remain in it.'" (*Summa Theologica*, P. I, qu. 63, a. 6.)

The wicked spirits, therefore, resolved to secure their final state and destiny independently of Almighty God. The beatitude which they could have obtained as a reward for faithful service was forfeited. In their pride they wished to obtain eternal happiness by their own natural power.

How long a period of time elapsed between the creation and the fall of the wicked spirits we do not know.

St. Thomas says: "The first instant in the angels is understood

to respond to the operation of the angelic mind, whereby it introspects itself by its evening knowledge; because on the first day evening is mentioned, but not morning. This operation was good in them all. From such operation some of them were converted to the praise of the Word by their morning knowledge; while others, absorbed in themselves, became night, swelling up with pride. . . . So the first act was common to them all; but in their second they were separated.

Consequently they were all of them good in the first instant; but in the second the good were set apart from the wicked." (*Summa Theologica*, P. I, qu. 63, a. 6.) "The angels who kept not their principality, but forsook their own habitation He hath reserved under darkness in everlasting chains unto the judgment of the great day." (St. Jude, 6.)

It is believed that about one-third of the angelic hosts allied themselves with Lucifer—the standard-bearer of the revolt

in Heaven. The demons are thought to outnumber all men who have ever lived or will live here on earth. This vast number of rebellious spirits became by their fall separated forever from the good angels, as darkness is separated from the light.

As to their former rank, cherubs, powers, and principalities are mentioned in Holy Writ among the fallen spirits. "The whole corporeal creation is governed by God through the angels. Consequently, there is nothing to pre-

vent us from saying that the lower angels were divinely set aside for presiding over the lower bodies; the higher for the higher bodies; and the highest to stand before God. And according to this distinction Damascene says that they who fell were of the lower grade of angels; yet in that order some of them remained good. . . . But if the motive for sinning be considered, then we find that it existed in the higher angels more than in the lower; for, the demons' sin was pride; and the motive of pride is excellence; which was greater

in the higher spirits. So Gregory says that he who sinned was the very highest of all. This seems to be the more probable view, because the angels' sin did not come of any proneness to sinning, but of free choice; consequently, that argument seems to have the more weight which is drawn from the motive in sinning. Yet this must not be prejudicial to the other view; because there might be some motive for sinning in him also who was the chief of the lower angels." (*Summa Theologica*, P. I, qu. 63, a. 7.)

POWER AND INFLUENCE OF THE WICKED SPIRITS

The very instant that the wicked angels rebelled, they were cast into hell, which was created for them and their followers. "And there was a great battle in heaven; Michael and his angels fought with the dragon, and the dragon fought with his angels: and they prevailed not, neither was their place found any more in heaven. And that great dragon was cast out, that old serpent, who is called the devil and Satan, who seduceth

the whole world: and he was cast unto the earth, and his angels were thrown down with him." (Apoc. 12, 7–9.) "God spared not the angels that sinned, but delivered them, drawn down by infernal ropes to the lower hell, unto torments, to be reserved unto judgment." (2 St. Peter, 2, 4.)

The reprobate angels are now God's enemies. They are filled with pride, envy, and all the other sins derived from them. According to the Angelic Doctor the demons are the most sinful and most malevolent of God's creatures.

"Sin," he says, "can exist in a subject in two ways: First of all by actual guilt, and secondly by affection. As to guilt, all sins are in the demons; since by leading men to sin they incur the guilt of all sins. But as to affection, only those sins can be in the demons which can belong to a spiritual nature. Now a spiritual nature cannot be affected by such pleasures as appertain to bodies, but only by such as are in keeping with spiritual things; because nothing is affected except with regard to something which is in some

way suited to its nature. But there can be no sin where anyone is incited to good of the spiritual order, unless in such affection the rule of the superior be not kept. Such is precisely the sin of pride, —not to be subject to a superior where subjection is due. Consequently the first sin of the angel can be none other than pride." (*Summa Theologica*, P. I, qu. 63, a. 2.)

"Yet, as a consequence, it was possible for envy also to be in them, since for the appetite to tend to the desire of something in-

volves on its part resistance to anything contrary. Now the envious man repines over the good possessed by another, inasmuch as he deems his neighbor's good to be a hindrance to his own. But another's good could not be deemed a hindrance to the good coveted by the wicked angel, except inasmuch as he coveted a singular excellence, which would cease to be singular because of the excellence of some other. So, after the sin of pride, there followed the evil of envy in the sinning angel, whereby he grieved over man's

good, and also over the Divine excellence, according as against the devil's will God makes use of man for the Divine glory." (*Summa Theologica,* P. I, qu. 63, a. 2.) "So it is evident that pride and envy are the only spiritual sins which can be found in demons; yet so that envy is not to be taken for a passion, but for a will resisting the good of another. . . . And, under envy and pride, as found in the demons, are comprised all other sins derived from them." (*Summa Theologica,* P. I, qu. 63, a. 2.)

In their fall from grace, moreover, the wicked spirits suffered a loss in their intellect. Together with sanctifying grace, they lost the gifts of the Holy Ghost and the knowledge of things supernatural, which flows from them. Their minds became darkened. Had they, for example, understood the economy of man's redemption, "they would never have crucified the Lord of Glory." (1 Cor. 2, 8.)

The fallen spirits, however, did not lose the intellectual powers

and knowledge which they possessed by nature. "The angelic gifts bestowed upon the demons have not been changed at all," says St. Dionysius, "but remain untouched and unquenched." (*Div. Nom.*, IV.) And this shall be their state and condition forever. As the good angels became confirmed in grace, so the demons in their fall became confirmed in evil; and as death ends the time of repentance for man, so their fall ended the time of repentance for the angels. The demons are lost

forever. "They carry their hell with them wherever they go." (St. James, 3, 6.)

OCCUPATION OF THE FALLEN ANGELS

Demons play an important part in the moral order. They are bent on destroying the kingdom of God in this world. Even Paganism, ancient and modern, gives testimony to the existence of malevolent angels. Porphyry, for example, writes: "These malicious spirits are invisible and im-

perceptible to the senses of man, for they are not clothed with a solid body. All, moreover, have not the same form, but they are fashioned on a variety of models. The forms distinguishing each of these spirits is sometimes visible, sometimes invisible. Occasionally, some even change their appearance, and these are the most wicked . . . their corporeal forms are perfectly monstrous. With a view to glut their passions, demons of this kind dwell more willingly and more frequently near the earth, so that there is no

crime which they do not attempt to commit. A mixture of violence and duplicity, they have subtile and impetuous motions, as if they were dashing from an ambuscade, now practising deceit, and again having recourse to violence. They do these and such like things in order to turn us aside from the true and proper worship of the gods, and so attract us to themselves. They take a pleasure in everything strange and disorderly; they rejoice when we fall into error. The bait which they make use of to attract the multitude, is

everything that inflames the passions, the love of pleasures, of riches, of power, of voluptuousness, or of vain-glory. Thus they foment seditions, wars, and all the consequences that follow from such things. They are the fathers of magic . . . every house is full of them. On this account we banish them, and purify our habitations, as often as we pray to the gods." (Gaume, *Catechism of Perseverance*, Vol. I, p. 252.)

The bad angels endeavor in their astuteness to prevent the service and adoration of God.

They suggest sinful thoughts, words, and deeds. They aim especially at effecting man's apostasy from God. Either directly or indirectly Satan is the instigator of all sin. "Woe to the earth, and to the sea, because the devil is come down upon you, having great wrath, knowing that he hath but a short time." (Apoc. 12, 12.) The wicked spirits are filled with an implacable hatred of God and man. Because they hate God they hate man,—who is created in the image and likeness of God. Their envy

of us here on earth is unbounded; for they know full well that if we remain faithful in God's service, we shall one day obtain their former thrones. Hence they endeavor to make us disloyal and unfaithful to God, and thus deprive us of our claim to the reward of heaven. They find a certain satisfaction in frustrating God's designs in regard to our salvation. "As for us," writes St. Paul, "the warfare is not against enemies of flesh and blood, but against princes and powers, against the rulers of this world of darkness, the malicious spirits who

inhabit the air." (Eph. 2, 1.) "Your adversary the devil, as a roaring lion, goeth about seeking whom he may devour." (1 St. Peter, 5, 8.)

Eve's temptation as well as Job's trials had Satan for their author. Even Jesus Christ was approached and tempted by Satan. "The devil led Him into a high mountain, and showed Him all the kingdoms of the world in a moment of time; and he said to Him: To Thee I will give all this power, and the glory of them; for to me they are delivered, and to whom I

will I give them: if Thou therefore wilt adore before me, all shall be Thine." (Luke, 4, 5–7.) The lives of the saints illustrate in a striking manner the spiritual combat against Satan which all men must undergo in order to gain the crown of life.

The wicked spirits, moreover, strive to destroy the union and friendship between man and man. They excite hatred between individuals, strive to disrupt families, wreck homes, and sow discord and strife in state and nation. Many a crime is traceable to di-

abolic influence. Satan is the inveterate foe of domestic, social, and national peace.

God is the one source of all true interior peace, and this interior peace Satan endeavors to destroy by inducing men to apostatize from God and worship himself. This form of worship is called Satanism. That Satanism or demon-worship is spreading, may be seen from the ever increasing flood of sin, vice, and crime that is deluging the world. The spirit of unrest and despair, which is becoming so widespread, is the spirit

of Satan. This "new religion" is, of course, not called by its true name; still, any form of religious creed that attempts to supplant the one true religion may in a sense be rightly termed Satanism.

Satan is a perverter of conscience, an instructor of false piety, and the instigator of every kind of moral perversion. How deplorably were the Scribes, Pharisees, and Saducees of old deceived by Satan! Is there a single period of human history without its demon-worship? That Satanism is spreading may be seen, too, from

the many modern forms of idolatrous worship. For example, Spiritism arrogates to itself the dignified title of religion; in fact, it claims to offer a better religion than any other. Its creed surely is tempting. No demand is made on man's perverse and rebellious nature. The fundamental law of Christ, "unless ye do penance ye shall all likewise perish," is entirely ignored. To be a fervent devotee of this new cult, about all one need accept is this brief creed: "The human soul is immortal; communication with discarnate

souls is possible and permitted; after death the soul is capable of spiritual development and progress." All else is matter of opinion and of minor importance.

Spiritism is not a new cult. It has always been practised by a few perverse men. An ancient philosopher of note, Porphyry, a violent foe of the Christian religion, is quoted by St. Augustine (*De Civ. Dei*, X) as saying: "There is a class of crafty demons pretending that they are gods and the souls of the dead." And who will deny that this "class of crafty demons,

who pretend to be gods and the souls of the dead," are still misleading men by the thousands? Spiritism was clearly forbidden in the Old Testament, as we read in Deuteronomy; and under the New Covenant, no one can be a practical member of the one true Church and at the same time a Spiritist. "St. Augustine (*De Civ. Dei*, X) and St. John Chrysostom (*Hom. in Matth.* xxvii), say that the demons often pretend to be the souls of the dead, in order to confirm the error of heathen su-

perstition." (*Summa Theologica*, P. I, qu. 117, a. 4.)

The "new religion," so-called, offers a short route to the insane asylum in this world, and to hell in the next. The "phenomena" one hears of as taking place at séances are frauds, either of men or demons. If anything preternatural occurs, it must be ascribed to the wicked spirits, who are ever ready to accept the honor and worship due to God. Spiritism is idolatry. Catholic doctrine and tradition have, therefore, always

condemned it. Not even for the sake of amusement may one attend a séance, or use a ouija-board. "They who take up such forbidden practices as an amusement, flatter themselves that these spirits are no other than the souls of the dead. They are mistaken; they are devils; Saint Augustine and Saint Chrysostom affirm it. One must have lost one's senses to doubt it." (*Christian Apologetics* by Devivier-Messmer, p. 180.) That which cannot be explained by fraud, or trickery, or the natural laws, is to be ascribed to the in-

fluence of the spirit world. Now, Spiritistic phenomena, if real and actual, cannot be ascribed to the direct influence of a good spirit. Therefore, they are evil and may not be encouraged.

In a brochure entitled *Manifestations Diaboliques Contemporaines,* Count Emmanuel de Rouge mentions a case (the evidence for which seems to be unimpeachable) wherein Satan was forced to belie himself. "A circle of non-commissioned officers in a certain French garrison were given to Spiritistic practices. On one oc-

casion, after a variety of questions had been answered by the spirits, the subject of religion was brought up, and the following proposed by the sitters: 'Is the Christian religion good?' Answer, 'No.' 'Is it Divine?' 'No.' 'Which, then, is the true religion—the Spiritist?' 'Yes.' A young sergeant, a fervent and intelligent Catholic, who had previously refused to have anything to do with the séances, was induced to attend the one at which the above answers were given. Perturbed at first, he summoned up courage to question

the spirits himself. Permission being given to do so, the following dialogue ensued: 'In the name of God, I summon you to tell us the truth, Is the Christian religion good?' 'Yes.' 'Is Jesus Christ, my Master, God?' 'Yes.' 'Is Spiritism a false religion?' 'Yes.' 'You have been mocking these young men and are trying to deceive them?' 'Yes.' 'You are therefore Satan.' 'Yes.' 'In the name of God, I command you to stop it.' And drawing forth a crucifix from his bosom, he placed it on the table and the latter ceased

to emit the rappings. The outcome of this event was the conversion of the young soldiers to the practice of their Faith. The incredulous and the sceptic are apt to smile at this dramatic *mise en scène.* All the same, the facts are vouched for by reliable witnesses." (*Amer. Eccl. Rev.*, Oct. 1921, p. 442.)

Satan has set up a kingdom in opposition to the kingdom of Christ, and he is the inveterate hater of Christ. "The dragon stood before the woman who was ready to be delivered that when

she should be delivered, he might devour her Son." (Apoc. 12, 4.)

Christ, however, has completely vanquished the powers of darkness. We have been redeemed from the power of Satan by the Precious Blood of Jesus Christ. The demons humbled themselves to the dust before the Son of God, whose superior power they publicly avowed: "They brought to Him [Christ] many that were possessed with devils: and He cast out the spirits with His word." (St. Matthew, 8, 16.) Again we read: "They besought Him

[Christ] that He would not command them to go into the abyss." (St. Luke, 8, 31.) And on another occasion, "They besought Him that He would not expel them out of the country." (St. Mark, 5, 19.)

It may be objected that we have little or no "actual" *evidence* as to the influence of angels at the present day. But, "what evidence could we expect to have? We could not expect to have any physical sensation, or anything capable of scientific investigation, for angels, if they exist at all, are spirit-

ual beings. If, then, they were to influence man, say, by tempting him to do evil, all we could know would be the sudden presence of some evil thought in our minds, without, as far as we could judge, any previous cause for it. And who will assert that this is an unknown experience? Yet if it is known, does it not constitute all the proof we could expect of the action of an evil spirit? And of course the same applies to good spirits. There is thus no difficulty as to the existence, and influence of angels." (Turton,

The Truth of Christianity, p. 203.)

Let those who experience a longing to commune with the other world "seek the things that are above," rather than those that are below. Let them tread the upward, rather than the downward and forbidden path. Thus they will learn the "better way" and come in touch with spirits of quite another kind: "He hath made His spirits ministering angels"—"to minister unto them who shall receive the inheritance of salvation." How beautiful and con-

soling is the Catholic doctrine of the "Communion of Saints"! No one who has learned it as it is, and habitually applies it to his daily life, will be tempted to look up the dark, gloomy, foreboding haunts of Spiritism.

The teaching and the practice of the Church are quite clear on this point. She bids her children to pray for the protection of the good angels and to fortify themselves against the powers of darkness. She exorcises the catechumen and commands the wicked spirit to depart before she proceeds to in-

corporate him into the mystical body of Christ in Baptism. Pope Celestine says: "Whether children or young people approach the Sacrament of Regeneration, they should not come to the fount of life before the unclean spirit has been expelled from them by the exorcisms and breathings of the clerics."

"Whoever purposes to do a work wisely, first removes the obstacles to his work; hence, it is written (Jerem. 4, 3): 'Break up anew your fallow ground and sow not upon thorns.' Now the

devil is the enemy of man's salvation, which man acquires by Baptism: and he has a certain power over man from the very fact that the latter is subject to original, or even actual sin. Consequently, it is fitting that before Baptism the demons should be cast out by exorcisms lest they impede man's salvation. Which expulsion is signified by the [priest] breathing [upon the person to be baptized]; while the blessing, with the imposition of hands, bars the way against the return of him who was cast out. Then the salt which

is put in the mouth, and the anointing of the nose and ears with spittle, signify the receiving of doctrine, as to the ears; consent thereto as to the nose; and confession thereof, as to the mouth. And the anointing with oil signifies man's ability to fight against the demons." . . . "Some say that the things done in the exorcism have no effect, but are mere signs. But this is clearly false; since in exorcising, the Church uses words of command to cast out the devil's power, for instance when she says: Therefore, ac-

cursed devil, go out from him." (*Summa Theologica,* P. III, qu. 71, a. 2.)

In fact, all the sacramentals of the Church are intended to check or vanquish the malevolent influence of the powers of darkness, who endeavor to destroy, retard, and prevent man's spiritual welfare.

At times Satan attempts to terrorize man and to enslave him. If one hearkens to the devil habitually, one will fall under the thraldom of that arch-enemy. According to the decree of the infinitely just

God, "by whom a man is overcome, of the same also he is a slave." (2 St. Peter, 2, 19.) Man's only hope against the wily wretches that rebelled against God is the redeeming Blood of Jesus Christ.

The reality of Satan, therefore, cannot be denied. We must believe not only in his existence, but also in his wicked interference in our affairs. His wiles and snares are to be studied in order that we may escape them. This we can do only with the aid of divine grace, merited by Jesus Christ,

and given in answer to humble prayer, and through the worthy reception of the Sacraments.

Then, too, one must consult his spiritual director or confessor, at least in the more important affairs of life. It is impossible to be one's own guide in spiritual matters without running the risk of being deceived by Satan, who at times "transforms himself into an angel of light." (2 Cor. II, 14.)

Satan is to be feared, but at the same time he is to be contemned. We must fear Lucifer and his hosts, but we may never lose hope

in God and the faithful angels, who are always ready to defend us against the reprobate angels. Our fear of Satan is never to be greater than our confidence in God's mercy and goodness, for He has promised "to make with temptation issue, that we can overcome."

He sends His good angels to earth to guide, protect, and "minister unto them who shall receive the inheritance of salvation." These benign spirits not only outnumber the demons, but are also far more powerful. They are

confirmed in God's grace, and love Him with all their power. And because of their intense love of God, they strive to promote His glory and our salvation. They stand ever at our beck and call. God employs them to promote our welfare for time and eternity. Hence, they ever prompt us to do good and to avoid evil.

Even the bad angels, according to a loving Providence, are destined to advance our spiritual welfare, albeit indirectly. By their snares, pitfalls, and other machinations, they are meant to be of serv-

ice to the just. For thus they give him the occasion and opportunity of practising the virtues of patience, fortitude, and confidence in God. Although Satan wills that which is evil, he effects in the just that which is good. For man's welfare is disposed by Divine Providence, according to the Angelic Doctor, in two ways: "First of all, directly, when a man is brought unto good and withheld from evil, this being fittingly done through the good angels, and in another way, indirectly, as when anyone assailed is exercised by fight-

ing against opposition. It was fitting for this procuring of man's welfare to be brought about through the wicked spirits, lest they should cease to be of service in the natural order. Consequently, a two-fold place of punishment is due to the demons: one, by reason of their sin; and this is hell; and another, in order that they may tempt man; and thus the darksome atmosphere is their due place of punishment. Now the procuring of man's salvation is prolonged even to the judgment day; consequently, the ministry of

the angels and wrestling with demons endures until then. Hence until then the good angels are sent to us here; and the demons are in this dark atmosphere for our trial: although some of them are even now in hell, to torment those whom they have led astray; just as some of the good angels are with the holy souls in heaven. But after the judgment day all the wicked, both man and angels, will be in hell, and the good in heaven." (*Summa Theologica*, P. I, qu. 64, a. 4.)

The spiritual combat will con-

tinue until death. "Therefore, resist ye strong in faith." Ordinarily Satan is to be treated with contempt. He has nothing to give that is worth the having. Prayer, of course, and the worthy reception of the Sacraments, are among the most powerful means of vanquishing the arch-enemy. The Sign of the Cross, too, is a potent protection against the assaults of the devil, for it was by the Cross that the powers of hell were vanquished. Then, by making use of the sacramentals, especially holy water, we fortify ourselves

with the prayers and good works of the Church Militant on earth.

He who wishes to wage a successful warfare with the bad angels must therefore call upon the good angels for protection and guidance. We cannot triumph alone. According to the ordinance of a loving Providence, we can obtain the assistance of the faithful and powerful spirits, who sing the praises of the Almighty, whenever we wish it. Inspired with true love of us they strive might and main to make us sharers in their glory and beatitude.

Devotion to the holy angels is therefore of great spiritual advantage. We can choose no better guide on the way to Heaven than our angel guardian. Let us, then, frequently and confidently call upon him, and especially upon St. Michael, the leader of Heaven's hosts, to intercede for us with the Heavenly Father:

"O God, Who in Thy unspeakable providence vouchsafest to send Thine angels to keep guard over us, grant unto thy suppliants that we may be continually defended by their protection, and re-

joice eternally in their society. Through Our Lord Jesus Christ, who liveth and reigneth with Thee, world without end."

"Holy Michael, the Archangel, defend us in the battle; be our protection against the wickedness and snares of the devil. Rebuke him, O God, we humbly pray, and do thou, O Prince of the heavenly host, by the Divine power drive into hell Satan and the other evil spirits who wander through the world seeking the ruin of souls." Amen. (Collect of the Mass

of the Holy Guardian Angels, Oct. 2.)

ST. MICHAEL

'Mid the myriad host before thee,
Ranged along the radiant sky,
Michael holds the cross of glory,
Our salvation's hope, on high.

By that sign he drives in terror
Satan and his godless powers,
All the rebel ranks of error
Headlong from the heavenly towers.

Blessed Michael, be our leader,
In our war on sin and pride;
Be with Christ our interceder,
That the crown be not denied.

Glory to the Father ever,
Glory to the sole-born Son,
Glory to the Spirit; never
Cease the song while ages run.
—*Divine Office of St. Michael the Archangel.*

RULES FOR THE DISCERNMENT OF SPIRITS

The following rules,—formulated by that great ascetic and en-

lightened director of souls—Saint Ignatius,—will prove helpful in discerning the source of the influence exerted upon the soul by the spirits.

Rule 1.—"It is peculiar to God and His angels to impart true joy and spiritual gladness in their inward motions or inspirations, removing sadness and disturbance of mind caused by the enemy of human nature, who aims at destroying such joy and spiritual consolation by means of specious reasonings, sophistry and fallacies."

Rule 2.—"It belongs to God Our Lord alone to grant consolation to the soul without any preceding cause, to excite motions in it, attracting it entirely to the love of His Divine Majesty. I say, without cause, that is, without any previous perception or knowledge of any object from which such consolation might arise by any act of its own of the understanding or will."

Rule 3.—"With precedent cause it is possible for the good or bad spirit to give consolation, but with opposite intentions: the good

spirit in order to induce the soul to make progress and advance from good to better; the bad spirit, with the intention of causing the soul to yield to his wicked and malicious designs."

Rule 4.—"It is peculiar to the evil spirit to enter with a devout soul and to come out his own way, assuming the form of an angel of light; that is to say, to begin by suggesting good thoughts in conformity with the disposition of the just soul, and gradually to endeavor to draw it into his secret snares and to instil perverse inten-

tions, thereby to gain his wicked end."

Rule 5.—"We must carefully examine such thoughts. If we find their beginning, progress, and end are good, and lead solely to what is good, we may conclude that they come from our good angel: but if the thoughts terminate in, or tend to, evil or to a lesser good, or if they weaken, disturb or disquiet the soul, it is a clear sign that they proceed from the bad angel, the enemy of our eternal salvation."

Rule 6.—"When the enemy has

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been discovered, it is profitable for him who has been so tempted to examine the process of the good thought suggested to him, and its beginning, and to observe how the devil gradually contrived to rob him of his state of sweetness and peace until he led him to his own depraved purpose, in order that he may be on his guard against such deceits for the future."

Rule 7.—"In those who are going forward in virtue, the good spirit touches the soul gently and sweetly, like drops of water entering a sponge; the evil spirit with

noise and rudely, as water falling on a stone. In those who are going from good to bad, or from bad to worse, it happens contrariwise, etc. The reason for this is clear."

Rule 8.—"When there is consolation without preceding cause, inasmuch as it precedes solely from God our Lord, nevertheless the person to whom it is given ought to examine carefully and to distinguish the exact period of the consolation from that which follows it, in which the soul continues in its fervour; for in this second period it often happens that it

makes plans and resolutions which are not inspired by God our Lord; and hence they should be well examined before they are carried into effect." (Clare, S. J., *The Science of the Spiritual Life*, pp. 268 sqq.)

O. A. M. D. G.

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